# Universal Religion.

MARCH, 1906.

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## THE GOSPEL OF HINDUISM.

POEM.

From the "Rig-Veda," Mandala X; translated by late F. Max Mueller.

Nor aught nor naught existed; yon bright sky
Was not, nor heaven's broad roof outstretched above;
What covered all? What sheltered? What concealed?
There was not death, hence was there naught immortal
There was no light of night, no light of day,
The only One breathed breathless in itself,
Other than it there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound, an ocean without light.
Then first came Love upon it, the new germ
Of mind; yea poets in their hearts discerned
Pondering this bond between created things
And uncreated. Came this ray from earth
Piercing and all-pervading, or from heaven?
Then seeds were sown and mighty powers arose,
Who knows the secret? Who proclaimed it here,
Whence, whence this manifold creation sprang?
The most high Seer that is in highest heaven,
He knows it—or perchance e'en He knows not.

## SCRIPTURE SELECTIONS.

### PENITENTIAL PSALM, FROM THE "RIG-VEDA."

(Compare Ps. CXXX in the Old Testament; also the "Litany" of the Episcopal Prayer Book.)

O Varuna, Thou bright and strong God have mercy.
Through want of strength have I gone astray, have mercy Almighty, have mercy.
I go along trembling like a cloud driven before the wind, have mercy Almighty, have mercy.
It was not my will that led me astray; wine, anger, dice, thoughtlessness; have mercy Almighty One.
Not yet, O Varuna, cause me to enter the grave, have mercy, Almighty, have mercy.
Absolve us all from the sins of our fathers and from those we ourselves commit.
O Varuna, it was necessity, it was temptation, have mercy, Almighty, have mercy.

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### PRAYER, FROM THE "RIG-VEDA."

O Thou Almighty One, thine we are; we who go on our way are upheld by Thee. Day after day we approach Thee with reverence. In Thy friendship we are at home. Deliver us this day from heinous sins, give us understanding as a father his sons and keep us in Thy blessed protection forever.

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### THE DISCOURSE.*

"I first call Agni hither, for our happiness,
I then call Mitra-Varuna to shield us here,
I call on Ratri (night), sending all the world to rest,
I call for help on Savitri (Sun) the brightest god."—(Rig Veda I, 35.)

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The effort to deal with seven great religions, each compressed into a single discourse of forty minutes would appall

*Abstract of the second in a series of eight discourses on the "Gospel of the Great Religions," spoken Jan'y 14th, at Seattle and Tacoma.

even the most audacious of speakers . My task is humbler and more limited in scope. Instead of trying to give a detailed and critical account of these religions I shall seek to indicate the peculiar message of each, showing what each has that serves to differentiate it in some marked degree from all the rest. Reverting to Herder's comparison, I shall endeavor to sound the note which each contributes to the symphony of universal religion and make this the main purpose, the positive and constructive aim of each discourse. A religion can be understood only by sympathy and freedom from bias; a religion can be expounded only as the speaker puts himself, for the time being, into the heart of that religion, and so presents its particular gospel that any one of its most devout and learned adherents would endorse the presentation and feel that the aim in view had been in large measure fulfilled.

Partiality is just as fatal to equity as is prejudice, when judging the world's great religions. Consequently he who stands outside of them all has an advantage which discipleship to any one of them is apt to forbid. When the forester in Aesop's Fable, wished to persuade the lion that a man is stronger than a lion he showed him the statue which represented a man in the act of throwing down a lion. Whereupon the lion remarked, "their positions would have been reversed had a lion been the sculptor." The fact that Christians have been for the most part the sculptors of the non-Christian religions explains in some measure the lack of justice done them in Christian books. He whose position is wholly non-sectarian is much more likely, by reason of his universality, to arrive at just conclusions regarding these religions than is he who stands already committed to one of them. From a non-sectarian view point, with no other desire than to see the truth as it is, animated by sympathy and appreciation, with no pre-established preference for one religion rather than another, let us approach these great religions and seek the distinctive gospel of each, beginning with Hinduism, which, in its earliest form, as "Vedism," represents probably the oldest of all. Hinduism,

like every other great religion, has had its evolution and it can therefore be intelligently studied only in the light of its development. Perhaps in no better way can we determine and appreciate what the gospel of Hinduism is than by tracing the successive stages of its growth.

India, or Hindustan, is an immense country to be compared, not with Spain, Germany, or France, but only with Europe itself, for it is as large as all Europe minus Russia. Down its western slope flows the mighty river "Indus," which means "great stream" and Hindustan denotes "land of the great stream."

Four thousand years ago this vast country was inhabited by a variety of ferocious tribes who were gradually conquered by a new and warlike people from beyond the Himalayas, on the table-lands of Central Asia. These invaders called themselves "Aryas," i. e., lordly, or worthy ones. They were gifted with poetic imagination, memory, language, keen intellectuality and, above all, with a strong religious instinct. While still a migratory people, before they had crossed the Indus and entered India proper, they had composed hymns which testify to intense religious feeling, fostered in the presence of the Himalayas, the Indus, and other nature-marvels of their environment. The oldest hymns of the collection known as the "Rig-Veda" belong to this primitive period, showing that at first these Aryas were simple nature worshippers, personifying the forces and phenomena of nature, singing hymns to these deities and offering to them sacrifices because of the relation in which they believed their gods stood to human affairs. Gradually and by a perfectly natural process, a pantheon of gods was formed consisting eventually of 3,338 deities, classified in three main groups, suggested by the three divisions of nature about them, viz: gods of the earth, of the air, and of the sky. Along with this polytheistic process went the development of the sacrifices, becoming increasingly elaborate and ritualistic and giving rise in due time to a system of "castes." Thus there grew up a systematic religion with its sacred book, "The Vedas," its ceremonial of hymns and sac-

rifices and its castes. This stage of India's religious development is usually called "Brahmanism," even as the unorganized primitive type of religion with its Vedic hymns, simple sacrifices is known as "Vedism." Brahmanism took its name from "Brahma," the soul of the universe, the underlying essence of all that is, a religious concept dimly perceived in the Vedic period, definitely expressed in the Brahmanic period and developed in true philosophical fashion in the "Vedanta" and other systems of philosophy, all of which are rooted in the "Rig-Veda." But the excessive devotion of Brahmanism to ceremonial usages and the increasing exclusiveness caused by the caste-system led inevitably to a reaction in favor of practical piety as opposed to ritualism and in favor of the brotherhood of man as opposed to castes. This reaction occurred about 550 B. C. and was led by Siddartha, or Gotama, the Buddha. Long and obstinate was the struggle between Buddhism and Brahmanism in India. By wisely adopting some of the former's best elements Brahmanism succeeded in checking the Buddhistic reaction and keeping its hold on the masses. By the end of the tenth century of our era Buddhism had been practically banished from India to the islands of the Indian Ocean. Thus the more familiar reaction represented by Protestantism in the sixteenth century and the counter-Reformation of Catholicism had a prototype and parallel in the history of India's religion. Today the vast majority of the people of India are Hindus. They belong to the third period in the evolution of the Vedic faith, and which may be distinguished from "Vedism" and "Brahmanism" by the term "Hinduism." The masses worship "Vishnu" and the other Vedic gods. They also avail themselves of idols, first introduced at the time of the counter reformation. But it should be understood that these idols are used simply as aids to concentration in worship of the gods. The Hindu idols are not worshipped as gods, but serve simply to help the worshipper in concentrating his thought and feeling on the real object of his worship. The cultured people of India, who hold to "Hinduism" worship "Brahma" and retain all the finer elements of the two older faiths. A few

decades ago the "Brahmo-Somaj (Society of God) was organized in India, under Ram Mohun Roy, an independent and truly catholic thinker. This is an eclectic movement which claims several thousand adherents and with which our two societies for Universal Religion have much in common. Both the masses and the cultured Hindus agree in regarding the Vedas as the chief of their sacred books and the oldest of these as containing the root of their religion. They believe moreover, that these hymns of the "Rig-Veda" (hymns of religious knowledge) were first recited by the "Rishis" or sacred bards of the various Aryan tribes, but not that they originated the hymns. These the Rishis "saw in vision," they were "revealed" to them, having existed from all eternity. Such is the Hindu doctrine of the inspiration of their scriptures. These hymns were not committed to writing till about 1500 A. D. Prior to this date they were memorized and transmitted orally from one generation to the next by students selected for the sole purpose of memorizing the Vedas.

When we consult the "Vedas" to determine what the gospel common to Vedism, Brahmanism and Hinduism is we find it to be the existence of a power within each of the forces and phenomena of nature, ruling it and also influencing human affairs. Open the Rig-Veda anywhere and you read the daily drama of sunrise and sunset, of dawn and twilight, of sunshine and rain, of wind and storm, of light and darkness. "What else," asks Max Mueller (to whom we are chiefly indebted for what we know of the Vedas) "was there to interest these Aryan shepherd-folk, but this very drama." Yet 'twould be a sorry mistake to see in these descriptions merely an account of nature-processes. These Aryas addressed the sun, the wind, the rain, the storm, etc., with the pronoun "Thou." In the words of one of the Rishis, "we are not sun worshippers, not fire-worshippers, not wind-worshippers, but sun, fire, wind are symbols of a power within them ruling them and related in various ways to man." When, therefore, the Hindu says "Savitri, Thou sun," he is not thinking of the fiery ball that rises over the Himalayas and sets behind the Indus, but

of the power within or behind the sun, which is responsible for all that the sun does, as giver of heat, or of light, as creator or as destroyer. Agni, Indra, Vaiyu, Ushas, Dyaus, Maruts; what are all these names but attempts on the part of these people to express the infinite in the finite, the invisible in the visible, the supernatural in the natural. And when the worshipper in ancient India addressed any one of his 3338 gods he for the time being was regarded as the supreme god. Moreover, each god had various functions and in many instances these were interchangeable among gods. Hence arose the at first dim but steadily clarifying conception of an underlying unity or single universal power; Prajapati, Atman, Brahma, being the names by which this cosmic god was called in the later sacred literature. In this connection let me quote a few passages from the foremost authority on our subject. He says:*

"When we take day and night, spring and winter, as they come and go, we shall find in these hymns, thoughts such as would naturally spring up in the minds of any unsophisticated observers who feel that there must be something behind the visible world, some powers or persons directing the course of nature, possibly some power even beyond the powers, whom they called Devas or Bright Ones, . . . . whose daily procession began with the twin Asvins (Day and Night) followed by Ushas (Dawn) Surya (wife of the sun), Saranyu, (early dawn) Savitri (the enlivening sun) Bhaga, (the sun before sunrise) Surya (the risen sun) . . . . Originally the Asvins were meant for the morning and evening, for the two halves of the diurnal twenty-four hours. Then, by simply being addressed in the second person, day and night became personified, became human and even divine and almost every blessing that comes from day and night, especially health and length of days, would naturally be ascribed to them. Thus they gradually assumed the general character of saviors and of physicians, their chief work being to restore life to renew youth, or to give sight to the blind."

The same tendency and process reappears in the hymns

*Max Muller, "Auld Lang Syne," Second Series, pp. 209 sq.

to Savitri, the sun, as giver of light and of life, to Agni, fire on the hearth and on the altar; also light, and more especially the light of the sun; to Ratri, night; and to Varuna, night as the coverer. Nay more, belief in and worship of these gods, the powers within or behind the phenomena of nature, grew into belief in and worship of mortal attributes. In one of the hymns to Varuna the worshipper, deeply conscious of sin, first questions whether he can really approach the god and find favor in his sight and then bursts out into a passionate plea for forgiveness and redemption from his sins, feeling that Varuna is a moral no less than a physical god, a god of moral actions no less than of the all-covering night. Every aspect of nature gave to the Aryas cause for reflection and produced the belief that some power resided within or behind each force, phenomenon, or law, so that no part of the universe was regarded from a physical or material standpoint alone, but always as embodying or expressing a power higher than man and capable of influencing human affairs.

And now, I ask, in what sense have we outgrown the theism of the Vedas, the gospel of the Divine in nature as set forth in the oldest and most precious part of the Hindu Bible? Only in this: we have dropped the letter "s." They recognized deities, we know only Deity. They spoke of gods, we speak of God. They thought of the universe as split up into innumerable parts, each superintended by a particular deity of its own; we think of the universe as a unit, an organic whole, superintended by a Power, indestructible, omnipotent, infinite and manifested in myriad forms. They derived their theory of the universe mainly from abstract speculation, we derived ours from concrete dealing with the forces and phenomena of nature themselves. For we owe our conception of the unity of the universe and our modern conception of God to the labors of Count Rumford, Joule, Tyndall, Helmholz and a host of other physicists, who, through actual contact with nature, furnished the cumulative evidence which proves that the universe is "a living whole," the product of an infinite and eternal Power, whence nature and human nature have

been derived. But despite this difference between the Hindu pantheon and our scientific theism the former still has its value for the modern world, serving to bring home to us the helpful truth that all nature is divine, that there is no such thing as "dead matter," that wherever we turn we are face to face with the Divine. Nay more, the gospel of Hinduism is not only the revelation of God in nature; it suggests also the deeper truth that all things and beings, according to their capacity, contain God. A stone contains less than a crystal, a crystal less than a plant, a plant less than an animal, an animal less than a savage, a savage less than a civilian, a Nero less than an Aurelius, a Judas less than a Jesus. Even as a pint-pot cannot hold a gallon, so a low, crude, undeveloped soul cannot contain as much of God as one refined and purified. Hence our mission in life is none other than that of the Hindu. His highest aim in life must be also ours, to become so developed, so refined, so purified as to contain ever more and more of God throughout the eternity in which we live.

## THE FALL OF MAN, OR THE PRICE OF PROGRESS.

Prof. Nathaniel Schmidt.

(Concluded from the February number.)

This profounder thought is hinted at in the myth itself. When no ideas foreign to its spirit are read between the lines, there is not a word in it concerning the devil or the fall, the triple death or the future salvation through the Christ. Why is the peasant's life so hard? When thorns and thistles grow so freely, why must he labor in the sweat of his brow to bring out of the earth things fit for food? Why must he be so anxious about clothing? What is the reason for the excruciating pains that woman has to endure in giving birth to children? How comes it that in spite of these sufferings she still yearns for her master's embraces? Why is the fierce and constant struggle with the beast? Particularly, whence comes the serpent's cunning, his weird, uncanny mode of life? How can he

walk without feet and eat what is not food? These are the problems that pressed themselves upon the ancient thinker.

The myth supplied solutions. It had not always been thus. Time was when the earth was a paradise. Without much work the first man and his wife secured a livelihood in a garden where fruits grew in abundance. They walked about naked, even as children, and were not ashamed. For they were like children without reason and discernment, knowing not the secret of their nature. With no consciousness of reproductive powers, they had no offspring, and woman had not yet experience of the pangs of child-birth. There was peace in nature. No life was destroyed. Men and animals alike lived upon vegetable food.

But in the midst of the garden there grew a tree whose fruits ripened and increased the latent powers of the eater and gave insight, such as the gods possess, into the great mystery of nature, the production of life. Hence, it was called "the tree of the knowledge of good and evil," and probably also "the tree of life." Yahwe, the owner of the garden was jealous for this tree. It was for gods and not for men. He did not wish that men should be like gods. There was, however, in the garden a wise serpent, probably the divine guardian of the sacred tree. It was his desire that men should share the blessings of the gods. He, therefore, divulged the secret of the tree. The effect of eating of the tree, he declared, would be to open men's eyes and make them like unto gods in discernment of good and evil. The wise serpent told the truth. After eating of the fruit, Adam and his wife looked at each other with eyes that saw the secret of life that brings forth life, attained to moral and intellectual discretion, and felt within them godlike powers. In bashful reverence they shrank from looking on the divine, and began to cover their nakedness. But they must pay the price of such advance. They could not have the new acquisition and at the same time retain the old possessions. The bliss of childish ignorance must be sacrificed, if they would gain the maturity of manhood.

Yahwe's purpose had been thwarted, and the curse followed swiftly. The earth was put under a ban so that nothing could grow without hard labor. The god-like insight and power could not be taken from man. Yahwe confessed: "man has become like one of us, discerning good and evil." But woman was doomed to pain in bringing new life into the world. The peace of nature was disturbed. To furnish clothing for men, animals must be slain. Out of the garden of Eden man was driven. No longer able to recuperate his strength and live for ever by eating of the wonderful tree, he could not escape from returning in course of time to the dust whence he was taken. The serpent, too, was placed under a curse. No longer trusted in the Yahwe-garden, he was doomed to live in never-ending warfare with man, the most degraded of all beasts, not having even feet with which to walk.

This myth, the pearl of Genesis, contemplates man's original estate as one of childlike ignorance and happiness. It takes for granted that a man who clothes himself is more advanced than the naked child or savage. It does not look upon moral discretion as a sign of degeneracy. It recognizes a mighty forward stride. It is so far from thinking of a fall, that it reflects, with a shudder, on an upward flight beyond the boundaries of lawful knowledge. Part of the prize was won, the other part would also have been gained, had not Yahwe set watch against further encroachments on divine prerogatives. But the progress was bought at a heavy price. Was it worth all of pain and toil and struggle without which it could not come?

While the traditional interpretation lays just claims to our recognition as an educative force in the life of humanity, the myth itself, freed from all later accretions, somehow exercises a peculiar fascination upon the modern mind. On the basis of a wider observation, interpreted by the aid of science, we perceive even more clearly, how every advance in knowledge, every step toward a higher ideal, every gain in power over nature, has demanded a sacrifice. Man could not enter

into his kingdom without losing much of the impressive size, the enormous strength, the keenness of the senses, even the longevity, that marked so many of his ancestors. In every age, civilization rears her altars, on which innumerable victims are offered. Every new secret wrung from nature's breast has shot a dart of pain through human hearts. Every invention has sent multitudes to hunger and starvation. If the standard of living has been raised, the struggle to supply increasing wants has become fiercer. The path of history is illumined by the stakes on which the noblest of mankind have paid the penalty for lusting after forbidden knowledge. The man of deepest intuition and loftiest courage has been most likely to breathe out his life upon some cross of shame. Yet we would fain call progress good, and fondly cherish our belief that, as ages come and go, the burdens, sufferings and struggles of man's life will grow less, and that he will learn to eat of the tree of knowledge and of life without losing the joy, simplicity and peace of childhood's paradise.

## A FREE PULPIT. *

Rabbi S. S. Wise.

The chief office of the minister, I take it, is not to represent the views of the congregation, but to proclaim the truth as he sees it. How can he serve a congregation as a teacher save as he quickens the minds of his hearers by the vitality and independence of his utterances? But how can a man be vital and independent and helpful, if he be tethered and muzzled? A free pulpit, worthily filled, must command respect and influence: a pulpit that is not free, howsoever filled, is sure to be without potency and honor. A free pulpit will sometimes stumble into error: a pulpit that is not free can never powerfully plead for truth and righteousness. In the pursuit of the duties of his office, the minister may from time to time be under the necessity of giving expression to views

*Extract from a letter addressed to the Trustees of Temple Emanu-El, New York.

at variance with the views of some, or even many, members of the congregation. Far from such difference proving the pulpit to be in the wrong, it may be, and oftimes is, found to signify that the pulpit has done its duty in calling evil evil and good good, in abhorring the moral wrong and putting light for darkness and darkness for light, and in scorning to limit itself to the utterance of what the prophet has styled "smooth things," lest variance of views arise. Too great a dread there may be of secession on the part of some members of a congregation, for, after all, difference and disquiet, even schism at the worst, are not so much to be feared as that attitude of the pulpit which never provokes dissent because it is cautious rather than courageous, peace-loving rather than prophetic, time-serving rather than right-serving. The minister is not to be the spokesman of the congregation, not the message-bearer of the congregation, but the bearer of a message to the congregation. What the contents of that message shall be, must be left to the conscience and understanding and loyalty of him in whom a congregation places sufficient confidence to elect him to minister to it.

## EDITORIAL.

### The Religion of the Future.

In an article written for "The Open Court," on "the dawn of a new religious era," Dr. Paul Carus sums up the character of the religion of the future in the following forceful paragraphs, which express the position of the Societies for Universal Religion most apply:

The religion of the future will be that religion which can rid itself of all narrowness, of all demand for blind subordination, of the sectarian spirit, and of the Phariseeism which takes it for granted that its own devotees alone are good and holy, while the virtues of others are but polished vices. The religion of the future cannot be a creed upon which the scientist must turn his back, because it is irreconcilable with the principles of science. Religion must be in perfect accord with science; for science—and I mean here not the private opin-

ions and hypotheses of single scientists—is not an enterprise of human frailty. Science is divine, and the truth of science is a revelation of God. Through science God speaks to us; by science he shows us the glory of his works; and in science he teaches us his will.

As was said by Father D'Arby of Paris, a Roman Catholic priest, at the Parliament of Religions, when protesting against a thoughtless remark of a speaker who broadly accused the clergy of being opposed to science. "We love science; the office of science in religion is to prune it of fantastic outgrowths. Without science religion would become superstition."

## RELIGION NOT DENOMINATIONAL.

The position of the late Dr. James Martineau on denominational religion is clearly and forcibly expressed in the following sentences from his own pen. Plainly his aversion to denominational sectarian names went beyond Unitarian and Universalist, and justly so.

"You may devote a church to the enduring life of religion, which persists through changing theologies, or to a given theology, with such religion as in its day it can manage to hold. But you cannot combine both methods, since the trustful piety of the former consists in renouncing the comfortable securities of the latter. My own allegiance is unreservedly given to the former. With a "Unitarian Church" I can have nothing to do any more than with a Universalist Church, or a Free-Will Church, or a Church of the Spirit, or a Church of Immortality. In the doctrines denoted by these several phrases I profoundly believe. But to set up any or all of them as conditions of an organization for worship and holy living would be only to narrow the kingdom of God by the by-laws of intellectual egotism."

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## NOTES FROM THE FIELD.

### SEATTLE.

An invitation was extended to Mr. Martin last month by the "Clericus" of the Episcopal Church in Western Washington to address that body of Episcopal clergymen at their March meeting. The subject proposed in the invitation is, "The present relation of the Episcopal Church to the advanced thought of the age," the address to be given in Trinity Church, Seattle. Unfortunately a previous lecture engagement prevents Mr. Martin from accepting this invitation, but doubtless another opportunity to address the "Clericus" will be afforded him later in the season. An invitation to give three illustrated lectures on "Italian cities and their contributions to civilization" before the pupils of the High School was extended to Mr. Martin early in February. Two lectures have been given already, Feb. 15th and 23rd, on "Venice" and "Florence" respectively, nearly 700 pupils attending.

The Men's Non-Sectarian Club held their regular monthly dinner at "The Washington" Feb. 14th. Dr. E. H. Stanley read a very instructive paper on "Orthodontia," illustrated by a series of stereopticon views. Mr. R. T. Reid presided, The Junior Branch celebrated "Patriotic Sunday" at their session Feb. 18th by a fine programme of recitations, music and short essays. The rendering of Eichberg's, "To Thee O Country," by a mixed quartette was an inspiring feature of the exercises. The course of lessons in "Ethical Culture," illustrated by pictures, will be continued through the season, with Mrs. Martin, Mrs. McCloy, the Misses McMechen, Gardner and Atkinson and Messrs. Whaley, George, Child and West on the teachers' staff. Fortnightly meetings of the teachers are held with Mr. Martin to discuss the lessons.

### TACOMA.

The principal event of the last month was the reorganization of the Sunday School which had been closed since the resignation of Mr. Nesbitt last October. A very gratifying reopening of the school occurred Feb. 4th with a good representation of members in the various classes. Mr. R. J. Davis

was appointed superintendent, Mr. Jonathan Smith musical director, Miss Sauvageot, pianist, Miss Natalie Smylie librarian. A course of illustrated lessons similar to that used in Seattle is being taught by a staff of five teachers. Miss Laura Taylor conducts a class in the Catechism of Universal Religion prepared by Miss F. L. Abbot. The school has over thirty dollars in the treasury. The sessions are held Sunday mornings at eleven o'clock, as the regular church services conducted by Mr. Martin are held Sunday evenings. An informal lecture-talk was given by Mrs. Alfred W. Martin under the auspices and for the benefit of the Young Ladies' Alliance of the First Free Church on the evening of Feb. 19th, the subject being, Wagner's "Tannhauser" and "Lohengrin," with piano illustration. A most enthusiastic appreciation of the lecture recital was manifested by the large audience. The trustees held an organizing meeting at the residence of Mr. George Browne on the evening of Feb. 21st, when the following officers were elected: R. J. Davis, president; Walter Loveday, secretary; George Browne, treasurer.

## LOS ANGELES.

The Los Angeles Fellowship had a most enjoyable celebration of its first anniversary on February 9. There were about two hundred and fifty present. The Secretary gave an interesting outline history of the Fellowship since its organization. The report of the Treasurer showed receipts for the year of over $16,000, and that after paying all liabilities, the Fellowship had a cash surplus of $10.81, aside from a piano and other personal property worth several hundred dollars. By vote of the Fellowship $10.00 of this surplus was set aside as the starter of a "Building Fund," to provide an auditorium and home for the Fellowship and its rapidly growing needs. Other voluntary subscriptions followed instanter, and they are still coming. Hereafter "Watch us Grow" materially, as well as numerically and spiritually.

E. T. D.